

SEQUEL TO THE JACKSON-FERGUSON DEBATE
THE

AVAILABILITY OF MIRACULOUS GIFTS TO BELIEVERS TODAY

SPECIAL BONUS: THE JACKSON-FERGUSON "LOVE LETTERS"

NOTE: The profit from this book will go towards a special Ferguson Debate Scholarship at Western Apostolic Bible College at Stockton, California. This is an annual award of \$50.00 given to a qualified high school senior who writes the best paper on the Godhead, baptism in Jesus' name, the baptism of the Holy Ghost, or miracles in the church. Final decision will be made by the faculty of the Bible college.

SEQUEL TO THE JACKSON-FERGUSON DEBATE
A DISCUSSION REGARDING
THE AVAILABILITY OF MIRACULOUS GIFTS TO BELIEVERS TODAY IN THE NT ERA

BY
PAUL FERGUSON

SPECIAL BONUS: THE JACKSON-FERGUSON LOVE LETTERS

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PREFACE

On October 26, 1970 I received a letter from Mr. Wayne Jackson of the East Main Street Church of Christ in Stockton, California. In this letter he stated that he believed my theology was "sick", and that I should become a "Christian". He also inquired about the possibility of a written debate on the availability of miracles to the church.

Almost by return mail (October 31) I sent him my first contribution which was in part a review of his article on tongues in his paper, the Christian Courier. I told him that I would wait till December first for him to reply to my article. I left no limits on the amount of space which he could use.

He replied on November fourth with a very irate letter stating that I had neither honor nor intelligence and needed my head examined. He also stated that he would not debate without a signed agreement from me.

I sent him a signed offer giving him permission to print my article in any way he saw fit and spend any amount of space answering it as long as I had similar rights to his material. He did not acknowledge this offer.

Instead he sent me an agreement of his own which would force me, if I signed it, to agree to cut out two thirds of my original article! A copy of this agreement is printed on the following page.

I signed his agreement twice with an attached amendment for him to sign which stated that none of my article would be cut out and giving him a full page more material than myself as he had stated that he feared I would get more space than he. He refused to sign this amendment. It is included on the following page.

Despite the fact that I moved the deadline to December 15 and then waited more than a week beyond this date to allow for the Christmas rush, I received no material at all from Mr. Jackson. I had to resubmit my amendment in a certified, notarized letter to insure that he got it.

Even then instead of acknowledging it he sent a letter to the United Pentecostal Bible College in Stockton and to myself and another minister accusing me of not having the courage to engage in a discussion. This letter as well as some of my replies (which were never answered are included in this book.

I do not propose, as Mr. Jackson has done, to specify why he has not engaged in this debate which he himself suggested. He is considered by his brethren to be one of the "top notch" debaters in the Church of Christ. He is probably one of the most eloquent speakers and writers I have ever met. He is a graduate of two colleges. I do not therefore feel that he lacks the personal qualifications. In fact I feel that his article would be a contribution of value. Of course anything he may later send me will be printed in the appendix and answered with equal space.

The following is a copy of the agreement for a written debate which was sent to me by Mr. Wayne Jackson on November 9, 1970:

AGREEMENT FOR A WRITTEN DEBATE

1. The disputants will be Wayne Jackson and Paul Ferguson.
2. Each writer will present two articles (1 affirmative, 1 negative)
3. Each article will be a maximum of 4 pages (typewritten, double spaced, 1 inch margins).
4. In the final negative rebuttal, no new material (not mentioned in the preceding speeches) will be introduced.
5. No appendix of additional notes will be added to the final printed copies.
6. Each disputant will publish the discussion at his own expense.

We the undersigned do hereby agree that should either of the above parties violate this agreement, he will be subject to legal action by the second party.

Wayne Jackson Date
(signed) _____

Ferguson's amendment to item 3

3. Each article occurring in conventional order shall be 2876 words or 6 1/2 pages for Mr. Ferguson; 2976 words or 7 pages for Mr. Jackson.

Paul Ferguson Date
(signed twice)(with amendment only or an acceptable alternate) _____

Sign one and return:

1. I accept the amendment as is. _____
2. I accept the amendment with the following changes: _____

3. I am so honorable I would not care to debate unless you scrap two-thirds of your present first affirmative article. _____

Note: Mr. Jackson had Ferguson's article one week before he finally framed this agreement. The article would have been about 12 pages double spaced. Read item 3 again to make sure you read right. The reader may make his own conclusion as to why Mr. Jackson did this.

Rather than acknowledging my offers and agreements or proposing a revision of my amendment, Mr. Jackson sent the following letter to the Stockton Bible College, myself and another minister. Underlining is my own.

November 24, 1970

Dear Mr. Ferguson:

This is to remind you that I am still waiting for you to sign the agreement*(sent Nov. 9, 1970*see enclosure) to engage me in a written debate regarding the availability of miraculous gifts today. Since you apparently do not intend to sign the agreement* and thus submit the specified affirmative, I am assuming that you have neither the desire nor the intention of engaging in said discussion. However, I shall continue to hope that you (or some other Pentecostal minister) will muster the sufficient courage necessary for such an encounter.

Since you refuse a debate under sensible** conditions, I will perfectly free to use any written material authored by you in any manner I see fit. As you once so eloquently put it, "All that you write belongs to your public". I think before the smoke has clear, you will wish you had elected to debate honorably.***

.....

Sincerely, (sic!)

Wayne Jackson

*I had signed it and returned it with amendment.

**Go back and read the page before where I agree to all of Mr. Jackson's terms except the cutting out of two thirds of my already existing article which Mr. Jackson should have been answering instead of sending "funny" letters all over the country.

***Go back and read Mr. Jackson's agreement on the page before for an "eloquent rebuttal" to this point.

In reply to this letter I sent Mr. Jackson no less than nine letters to which I received no reply whatsoever. I am sure that he received all my letters because I sent file copies to Western Apostolic Bible College on the same dates. I also filed copies of some of the material in a notary's office at Elgin, Ill.

I am including two of my replies to the above letter not because of any ill will to Mr. Jackson but out of knowledge that he intends to carry on some type of print-up similar to his letter on this page.

The following are two of the letters which I wrote to Mr. Jackson in reply to his letter on the preceding page and attempting to get him to engage me in a discussion:

Letter no.1

November 30, 1970,

Dear Wayne,

I am still waiting for an article from you at least twice the size of my article you already have. I intend to answer it with an article less than half the size of yours (possibly with only a paragraph or two if you follow your usual style.)

I think, however, I will grow a long grey beard before I get anything from you besides insults and weak ones at that! Your best way to meet arguments is to ignore them. Stick your head in the sand. Maybe you're just dreaming Ferguson's after you!

Your fans will not be fooled by your phony agreement to cut two thirds of my article out. This debate is like the gnat that challenged the elephant to "fiticuffs". The elephant drew in a deep breathe to answer, but he couldn't. The gnat had been sucked up his trunk.

Either get your article in to me this week or say when you will get it in or explain what you want changed about my amendment. Your fans will want to read your explanation. They will wonder* about it.

Despite any excuse I may be able to concoct in your silence, and any defense I can think up for your actions, people will still wonder; and frankly, so do I. You plan to print me up any way. Why not save us both time and paper and come out into the open? If you don't you will wish you had elected to come out and debate honestly and openly.

Yours expectantly,

Paul Ferguson

*Apparently all of us will still just have to wonder about Mr. Jackson's apparent shyness.

Letter no.2

December 2, 1970

Dear "debater",

Whether you know it or not, you've been in a public debate for over a month. My article was read a month ago out there. You said you'd be more than delighted to engage me out there at the Bible college. Well here's your big chance. If you really have that much delight, then send 14pp. so they can be read out there. Here's your big chance to discredit me right in front of the student body. "Perhaps if there's no 14 pp.forthcoming it will be indicative of something!"

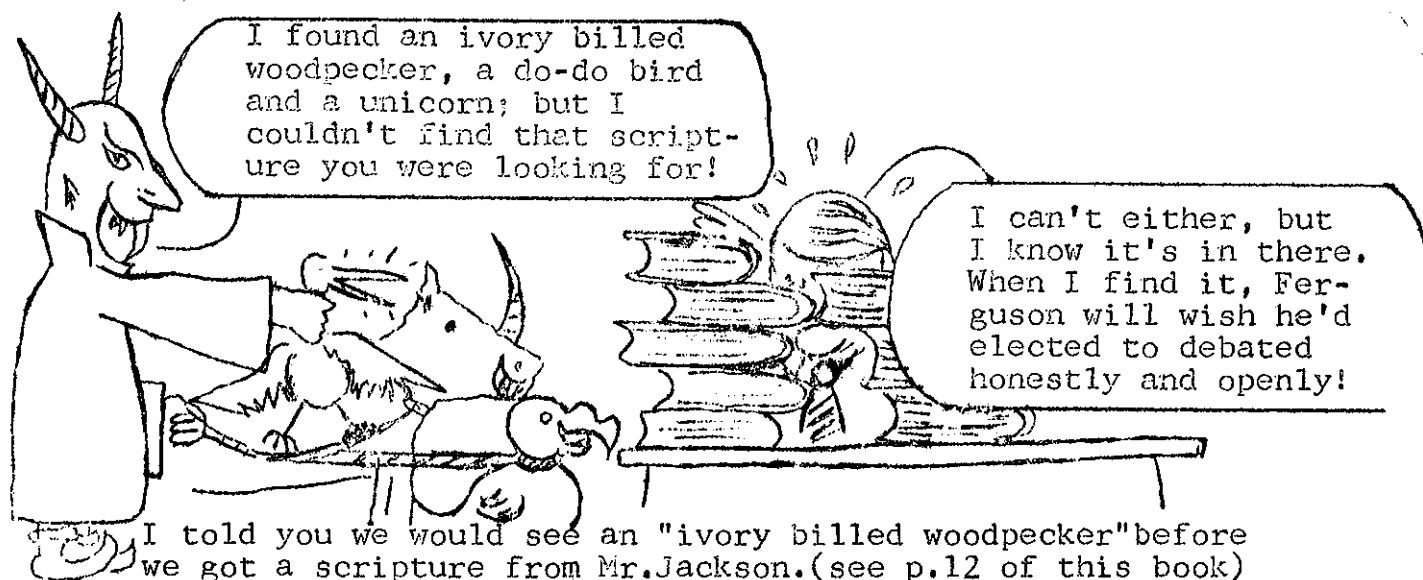
Your silence of over a month whether justified or unjustified will speak louder than the most convincing rationalizations you could possibly make. People will think, "Well why didn't he answer?"

You're sitting at the table. It's your turn now. Almost 300 people are waiting to hear from you.

Sincerely and expectantly,

GUESS WHO!

A POSSIBLE REASON WHY MR.JACKSON IS SO RELUCTANT TO DEBATE DESPITE PAST STATEMENTS AND PRINT-UPS:



I did everything which could be imagined to coax, plead or beg Mr.Jackson into honoring his offer to debate with me. I offered to send him books to help. I offered to write a sample refutation for him. I even offered to pay him for his articles! But he was as silent as the Cheshire cat who just at the canary.

Besides all this I sent him a bill head with collection stickers demanding the articles he owed me every day for a week. I even sent a letter for Mr.Jackson's church board appealing to them for assistance in getting Mr.Jackson to make good his challenge. Though it is only fair to the board to state that I do not know whether anyone received it as I got no reply.

In all fairness to Mr.Jackson it should be said that his silence is because he is preparing to print a refutation to this article and was unwilling for "reasons best known to himself" to have his material appear with mine. If Mr.Jackson does in the future print anything, I will devote an equal amount of space in an appendix to this volume in answering it.

"When that which is perfect is come, that which is in part shall be done away with."

INTRODUCTION

I Cor.13:10

In his October 1970 issue of the Christian Courier Mr.Jackson printed an article evaluating Rev.Paul Logue's 18 page paper on I Cor.13:10. Rev.Logue, a Church of Christ elder from St.Louis, claimed that the Greek phrase "to teleion" ("that which is perfect") in I Cor.13:10 could not be the complete Bible because it was a neuter singular word.

Mr.Jackson countered by saying that the Greek words ta hiera grammata ("the Holy Scriptures") in I Tim. 3:15 are neuter. He reaffirmed the usual Church of Christ position that miracles ceased when the Bible was completed. He stated that the context favored his view because something incomplete and partial is being compared with something completed and finished, presumably the Bible.

He also stated that the fact that missionaries must study out a language on the field should suggest to us that tongues must have ceased.

I have included this explanation as a service to Mr.Jackson since he has sent me nothing else to explain his position.

MR.FERGUSON'S FIRST ARTICLE SENT TO MR.JACKSON FOR
REVIEW ON OCTOBER 31, 1970

RESOLVED: THE SCRIPTURES TEACH THAT MIRACLES WILL CEASE DURING
THE PERFECT STATE OF THINGS TO BE USHERED IN BY CHRIST
AT HIS COMING.

To the right (or wrong?) Reverend Wayne Jackson and to our reading public:

I may be violating the book of Deuteronomy in entering this debate. Deuteronomy 22:10 says for the ass and ox not to plough together. Did Mr.Jackson place himself in the former category by turning his final speech in our last debate into a character slam session directed at myself and others?

But nevertheless I can understand your deep seated desire, Mr.Jackson to regain lost favor, so I will accomodate you just for old time sake. Actually it is very odd you should approach me on this topic at all! I was very amused at the discipline problems you are having in your circles.

What's the matter can't you even sell your "phony" theology to your own brethren? You really whooped it up in our last debate in attempting to show that some pentecostals do not agree on interpretation of individual verses, but here your brethren can't even agree on the propositions you are handing to outsiders! (Music in the church, miracles and possibly even the Godhead and baptism in Jesus name) I believe you mentioned that you had been engaged in debates with your brethren on some subjects.

I would suggest, Mr. Jackson, that you clean up your own back yard before you go to work on anyone else's. You really have no right to be debating with me at all. This should be the Jackson-Logue debate. Judgment begins at the house of God you know. That is if you feel this scripture applies to you.

I think your article in the Courier would be an excellent starting place for me (and finishing place for you). As is your usual style you have given only half an answer. You are correct in assuming I Cor. 13:10 is a dangerous verse for you which must be explained away at all costs. That naughty Logue! Trying to steal Jackson's sucker and right in his own play house! Tch! Tch! You shouldn't do out your dirty wash in public. You boys should take Logue aside privately and try to straighten him out.

You claim the words "ta hiera grammata" answer Logue. You didn't listen or read or you ran while you read. Logue asked you for a neuter singular word. You must have neuter singular "to hieron gramma" (the Holy Scripture) to be in grammatical concord with "to teleion" ("that which is perfect"). Or would you even recognize a third declension neuter plural without your Harper's Analytical Concordance?

You try to use Greek like you were born there when in fact you do not even have the freshman basics and in fact cannot even read NT Greek except perhaps with the aid of some interlinear translation like the JW Diaglott. Write me and tell us about your qualifications. Oh, but you've already done that by the way you handle the language.

Now it's time for your lesson. There is no neuter singular word for the completed canon. It's like the ivory-billed woodpecker. There's no such animal. I'll even be generous. Find a neuter singular word and prove it refers to the completed OT canon. You'll still be looking till Jesus comes. All the usual words for the Bible are either feminine or masculine. But then Logue already told you that. This at best makes "the Bible = to teleion" theory highly suspect.

Pentecostals have stressed that this verse had something to do with the coming of Christ. Are there any neuter singular words referring to Christ? Why bless your soul! I thought you'd never ask. There are scads of them all over the Bible. You hardly hit a page without reading one. Of course if you don't read the Greek NT, you may never have noticed one.

Some of them are listed as follows:

| <u>Greek word</u> | <u>verse</u> | <u>number of times occurring</u> |
|---|-----------------------|--------------------------------------|
| sperma (seed) | Gal. 3:19 | 1 |
| pascha | I Cor. 5:9 | 1 |
| alpha-omega | Rev. 1:8; 21:6; 22:13 | 3 |
| genos (offspring) | Rev. 22:16 | 1 |
| to gennomenon (<u>that which</u> is begotten) | <u>Luke 1:35</u> | 1 |
| neuter singular participle | | |

| | | |
|----------------------------|------------------------------|----------|
| teknon ("son") | Rev.12:4,5 | 2 |
| arnion(lamb) | Rev.(see concordance) | 27 |
| phos (light) | Johannine literature | about 20 |
| pleion (something more) | | |
| neuter sing. adjective! | | |
| | Matt.12:41,42; Luke 11:31,32 | 4 |
| meizon (something greater) | | |
| neut.sing.adj. | Matt.12:6 | 1 |
| semeion (sign) | Ma t.24:30 | 1 |
| ho (neuter, singular | | |
| relative pronoun) | I John 1:1 | 3 |
| telos (end) | Rom.10:4; Rev.1:8; 21:6 | 3 |

total 68

Sixty eight verses where Christ is referred to in the neuter singular. Yet not one verse where the completed canon is referred to in the neuter singular (or even the completed OT). Now isn't that strange! This should tell us something.

The last word on the above list is of special interest. The word is "telos". According to standard sources which I will refer to if challenged the only difference between the substantival adjective to teleion and the noun telos is that one is an adjective and one is a noun from which the adjective is derived.

Here in Rom 10:4; Rev.1:8 and 21:6 is an identical word to to teleion used as a title of Christ. But where is it used for the completed canon as a neuter singular, Mr.Jackson? Tell us! I'll be waiting to hear.

In I Cor.15:24, the same book, Paul uses this identical word (telos)("end") to describe the final state where God will be all in all.(It has this use in many parts of the Bible,e.g.I Cor.1:8) But where is neuter singular telos or teleion used for any part of the Bible? Tell us Mr.Jackson. I'll be waiting for your answer right by my mail box. I'll be looking forward to your answer unless the "cat gets your typewriter".

The only place where the adjective teleion ("that which is perfect") is connected with any part of the Bible is James 1:25 which refers to the perfect (teleios)law of liberty. This verse is somewhat of an embarrassment to the "Bible=to teleion" theory in three ways.

(1) "Law" (nomos) is masculine in Greek not neuter.(2) This could not refer to the completed canon since James is one of the earlier epistles.(3) Even though the perfect law of liberty was here to look into miracles had not ceased (James 5:14,15)OUCH!

When the perfect law of liberty came healing did not pass away nor did any other gift. James says miracles continued when the law was perfect (teleios). Jackson says they didn't. Who do we believe Jackson or James? Perhaps later on we could arrange a debate between Jackson and James. That is if he can be available.

What does the word to teleion in I Cor 13:10 mean? According to

Jackson it means the completed canon. According to Thayer's lexicon, page 618 it means "that perfect state of things to be ushered in by the return of Christ from heaven." Why isn't that strange! That's word for word my proposition. I wonder how that ever happened?

So now Jackson must not only debate James, the rules of Greek grammar, but he must also debate the Greek lexicon. Perhaps we could arrange a Jackson-Thayer debate if Mr. Jackson is available. (Note: Deceased Thayer has so far come up with more arguments than Mr. Jackson has been able to contribute to this encounter.)

Jackson is in hot water. He must not only repudiate the Bible and the rules of grammar he must also denounce Thayer's lexicon: One of his squires relayed to us that at least at the time Mr. Jackson practically took this lexicon to bed with him instead of his "teddy bear"

But this is not all against Jackson's "Bible=to teleion" theory. Some time ago I looked through over fifty commentaries on I Cor. 13:10. Not one of them supported this theory. Only three thought it important enough to mention. There is no grammar or lexicon which supports it.

This novel view was unknown to early reformers such as Calvin and Wesley who all thought "that which is perfect" referred to the second coming of Christ or to heaven. (see Henry, Clarke, Calvin, Lange, Barnes, Hodge, Godet, McClaren, Meyer, etc.) This interpretation had to wait for the Church of Christ who had an obvious bias against their Pentecostal competitors.

A.T. Robertson, Lenski, Goudge, Hering, Hobbs, Laurin, Liaa, McFayden, Robertson, Barclay, Thrall, Edwards, Leon, Morris, R.J. Perry, Stanley, Simon all say it is either the second coming, kingdom age, heaven or do not venture to say what "that which is perfect" refers to. This will save Mr. Jackson some research when he makes his next article. There will be fifty less places to look.

Of course while Mr. Jackson is busy taking all these challengers, there is trouble on the home front. He must also publish articles in his Courier chiding his own erring brethren. He has troubles within and without his leaky ship. This should tell us something!

(*) I Cor. 13:10 is my verse. "When the perfect state of things ushered in by the return of Christ from heaven" comes miracles will cease. I challenge anyone to break down this interpretation and prove the Bible and not the telos ("end") referred to by I Cor. 1:8; 15:24 is the interpretation for I Cor. 13:10. Get back your I Cor. 13:10 sucker. I dare you! I'll be waiting.

If the Greek grammar, James, and the commentators do not favor Mr. Jackson's novel, new interpretation, what does? Jackson says, "Why the context of I Cor. 13:10 favors it". This is his greatest blunder of all. This actually brings him into conflict with apostle Paul himself. Mr. Jackson will be at variance with a lot of people in heaven. That is if he's available.

Let's compare the two viewpoints and see which best fits the context making teleion the "perfect state which Christ ushers in" or the completed canon. Which would more naturally explain the cessation of miracles? If Mr. Jackson will face the data honestly and squarely, he will become a Pentecostal. If not, well this should tell us something.

The following is a table comparing the various gifts with each explanation of to teleion ("that which is perfect" in I Cor. 13:10): (Which view seems most sensible to you, Mr. Jackson?)

| <u>Name of Gift</u> | <u>Conditions in the completed Canon Age</u> | <u>Conditions in Kingdom Age</u> |
|--------------------------------|--|---|
| Wisdom, Knowledge and Prophecy | Much wisdom still lacking as is evidenced by the Bible= <u>to teleion</u> theory. Missionaries might need supernatural revelation of an assassination plot or other dangers. Agabus prophesied in Acts about a famine coming. The church knowing this layed up store. An Agabus to have told us about the recession of the early 60's would have been a great help to us. No one could look into his NT to learn about the details of such things. | No more famines, recessions or assassinations to worry about. Knowledge of Lord will cover earth. |
| Faith and Healing | Sickness is still rampant despite medical advancements and the completed canon. | No sickness in heaven. All will have glorified bodies. |
| Prophecy | If the church needs edifying, it needs this gift (I Cor. 14) | All prophecies fulfilled in the age to come. |
| Discerning of Spirits | Demon power is rampant. | Satan will be cast into hell. No spirits to discern; therefore no gift! |
| Tongues and Interpretations | Jackson's own words admit to the need for this gift <u>despite</u> the presence of the completed canon! Why did God remove these valuable aids? | Gift not needed. All speak the same lang. (Zeph. 3: 9) |

Thus one can see at a glance the utter poverty of the Bible=to teleion theory to explain the cessation of gifts and the ease with which the view which identifies to teleion with the end state can account for it. Which would seem more sensible discerning of spirits to be taken away from the church when we see more

demons than ever before, or when there are no more demons to discern? This should tell us something.

✓ In verse twelve Paul says, "I see through a glass darkly but then (when that which is perfect is come) face to face, then shall I know fully..." (I Cor 13:12) But Mr. Jackson says, "O I see better than you do Paul. I do see face to face." Paul says, "But Wayne, I've been up to the third heaven and seen things unlawful to utter. I know the whole counsel of God (Acts 20) 17 But Mr. J. says, "Poor Paul he's got a foggy picture, but, I, Wayne Jackson, have a clear one."

✓ Verse twelve is fatal to Mr. Jackson.. Paul expected to be alive when "that which is perfect was come". But poor Paul! He died before the canon was complete. He died in 65 A.D. 25 years before the canon was complete. He never got to read it.

Notice what Dr. Johnson, famous opponent of Pentecostals says, ✓ "That which is perfect cannot be a reference to the completed Scripture otherwise we now, living in the age of the complete canon would see more clearly than Paul. Not even the most self-satisfied and opinionated of theologians would admit that." (Wycliffe Commentar, p.1252) Obviously Dr. Johnson never met Wayne Jackson.

* But in heaven, in the perfect age to come we will see clearly and know fully. Paul will be there with his glorified body.

✓ Notice what Paul, famous opponent of Wayne Jackson says, "The testimony of Christ was confirmed among you." (I Cor. 1:6) Well then didn't miracles cease because they were no longer needed? NO! The very next verse says, "So that you are lacking in no spiritual gift waiting for the completed canon to come" Oh excuse me! It says, "the coming of our Lord Jesus Christ." Paul sure was mixed up according to Jackson. Wayne, maybe you can get Paul up in heaven and straighten him out. That is, providing you're available.

✓ In the same book chapter 12 verse 28 Paul says, "And God set the following in the church...power to work miracles, gifts of healings...different kinds of languages." God set them in. Who took them out? When were they taken out? Give us chapter and verse. We don't want your opinions. We want Bible.

✓ Charisma (gifts of the Spirit) were put in to aid the church. People with charisma were referred to in chapter 12 as parts of the body-arms, legs, fingers and toes, eyes and ears." What a weird, paralytic, grotesque, deformed church Jackson wants us to believe in. No arms, legs, eyes, ears, just a basket case! No wonder his brethren are deserting him!

✓ Mark 16:17,18 says, "These signs shall follow them that believe". Not the 12 apostles, the 70 elders, just them that believe. The lowly deacon like Stephen was included in this promise. Them that believe will speak with new tongues...they shall lay hands on the sick and they shall recover." Take a good look at these verses. I did.

What Mr. Jackson has to do is give Bible for where miracles ceased. Unless he can do that he's defeated. God put them in the church. Who took 'em out? Wayne Jackson did. (At least on paper where the rest of his "mother Goose" theology is".)

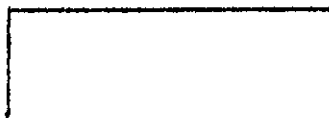
Mr. Jackson will sooner find an "ivory-billed Woodpecker", a unicorn or a flock of do-do birds (to match his theology) than such a scripture. He'll still be looking when Jesus comes. So the debate is over before it got started unless he can do that.

I have forever destroyed the old standby of miracle fighting preachers: I Cor. 13:10 allegedly referring to the Bible. This verse can never again be used. The Church of X, citadel is destroyed. Now watch Jackson wiggle and squirm trying to get it back. That is if he has nerve enough to answer at all..

I will not accept arguments on any other phase of this subject until Jackson gives us Bible for where miracles were taken out of the church. He has no right to go on with the debate until he does this.

There will be no slipping over this article. In order to qualify Jackson's next article must give Bible, chapter and verse for where miracles were taken out of the church. You've got a lot to answer for, Mr. Jackson, so hurry and write. Get your brethren to help you. That is if the're not too busy debating each other and handing you their own debate propositions. I'll take on your whole church!!

Ladies and gentlemen, keep watching this box. You'll see an ivory billed woodpecker fly accross before we'll see a scripture from Mr. Jackson proving his phony doctrine.



Here's a little test for you to fill out while you're looking:

Name _____ Date _____ Grade _____

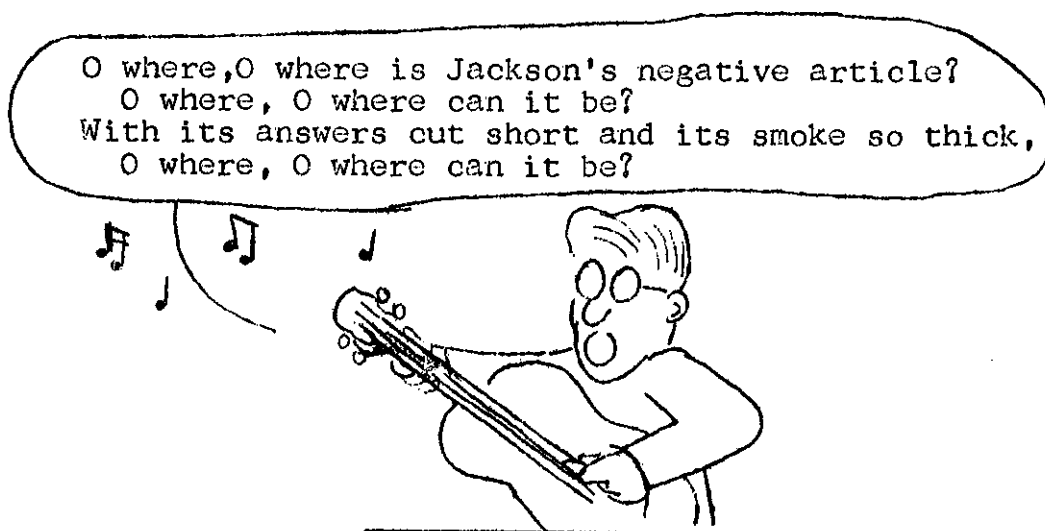
1. Name 67 verses where a neuter singular adjective is used to refer to the Bible or any portion there-of.
- ✓ 2. Name one place where a neuter singular word refers to the complete canon.
3. Name one recognized commentary on the Greek text written by an authority which supports the Bible=to teleion theory.
4. Name one lexicon or grammar which stands for it.
5. Name some Church of Christ ministers who oppose the theory. (This is the easiest one) Paul Logue (just to get you started.)
- ✓ 6. Name 67 verses where Christ is referred to in the neuter singular.
- ✓ 7. Name some verses where Christ is referred to by the neuter, singular root word for to teleion.
8. Why was your theory unheard of till modern times?
- ✓ 9. Prove miracles aren't needed by the church because we have the completed canon. Tell us how we can get along without eyes and ears, fingers and toes. / Cor. 12:12-18

10. Prove to teleion in I Cor.13:10 is not that perfect state of things to be ushered in by the return of Christ from heaven.
11. Prove to teleion in I Cor.13:10 is the completed canon. Get back your sucker. I dare you and anybody else in your movement. *Give Scripture To prove This.*
12. Name one verse that says miracles were removed from the church.

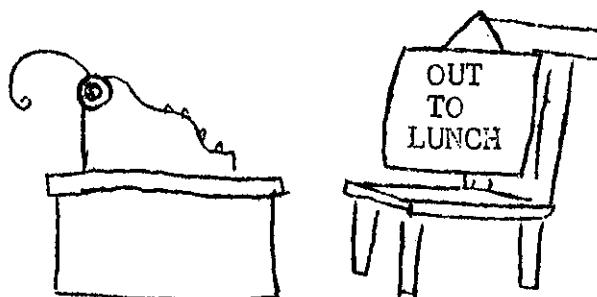
PART OF THE SPACE INTENDED FOR MR.JACKSON'S REPLY

Watch this space for that woodpecker to fly by:

The following cartoons were sent to Mr.Jackson in an unsuccessful attempt to extract his articles from him. They are especially appropriate here:



THE STRANGE CASE OF THE MISSING DEBATER



WHERE IS THE CHURCH OF CHRIST CHALLENGER????

MR.FERGUSON'S NEGATIVE ARTICLE

(Note: In compliance with the terms of the ammended agree-
ment, I am submitting a negative article of equal length to
my affirmative article. This should have followed Mr.Jackson's
fourteen page articles.

I have tried to anticipate what Mr.Jackson's arguments
would have been had he enclosed any. I am grateful to other
more extroverted Church of Christ authors for information on
their position in this issue. I have included a bibliography
listing these sources at the end of the article. Perhaps if
Mr.Jackson does not reply to this article one of these men will.)

In beginning my negative article I will list the requirements of
an article which would successfully answer my first article. The
qualifications of such an article are discussed as follows:

It must recognize what the issue really is. The issue is not
whether "that which is perfect" is a competed, perfect state or
thing. The issue is which complete state of thing fits the context
the best the completed Bible or the telos ("end"), the state brought
about by the coming of Christ.

The fact that Church of Christ debaters have had to go eight
books and six chapters away from I Cor.13:10 to II Tim.3:15 to get
their required neuter word is an indication of their love for the
context. And then at that the word is a plural (grammata, Scriptures)
and not singular so as to agree grammatically with to teleion("that
which is perfect").

So then this brings us to another requirement. They will have to
find a neuter singular word for the completed Bible. The entire
written Bible, our sixty-six books did not come to be referred to
by a singular word until the thirteenth century AD when someone
mistook the Greek plural biblia for the Latin feminine which was
also spelled biblia.

In the middle of November,1969 a debate was held in Northern
Illinois between United Pentecostal Billy Lewis and a Church of
Christ debater. Mr.Jackson sent them this scripture (as well as a
warning that I was in the area and might show up there). Though why
Mr.Jackson issued this warning if I were really a "pseudo-intellec-
tual who did not know the very basics of English, up from down,
whether he was coming or going" as he had told everyone I was in the
last debate. According to Jackson's remarks about me I couldn't
even find the door much less be a threat to his brethren once inside!

At any rate his brethren obediently used Jackson's scripture (II Tim.
3:15) The inevitable happened: they were challenged to produce a
neuter, singular word. II Tim 3:15 was dropped like a hot potato and
never mentioned again. After that night's session a long distance
call was placed between these brethren and Mr.Jackson in California.

Rather than giving them the help they needed, Mr.Jackson suggested
(as I was told) that the Illinois debater give me a challenge to
debate him on the Godhead. Apparently Mr.Jackson was more interested

in getting me off his back than in helping his brethren. Though I signed a proposition to debate on the Godhead and baptism in Jesus' name and sent it to them, I have not heard so much as a line from them in almost two months. (I was assured that Mr. Jackson had given them my address. Perhaps they finally read a copy of the last Godhead debate and sent a letter back to MrJ. telling him to mind his own business in the future.)

Although Mr. Jackson's comrads called him long distance after being challenged to produce a neuter singular word for the completed canon, they failed to produce such a word or even refer to the point on the final night. This is an indication that Mr. Jackson's help was like that of Egypt (cf. Isa 36), a broken reed. Those who lean on him for help are pierced in their hand. Mr. Jackson had no help to give them, in fact he could not even help himself; and so, in a desperate attempt tried to get one of his brethren to challenge me to a debate.

That the end (to telos) which is simultaneous with Christ's coming according to I Cor. 15:23,24 is perfect complete and fully developed as opposed to that which is partial is seen by the following verse

1. All prophecies brought to completion. God's prophetic program fully developed. All things spoken by the prophets are restored. In Mark 13:4 the disciples asked, speaking of Christ's coming, "When shall these things be complete." The word they used was sunteleo which Bauer's Lexicon defines as "bring to an end, complete, finish something" (p.799) (see also Mark 13:40, Acts 3:21)
- (2) The mystery of God is completed (Greek teleo, a root word of teleion) in the days of the seventh angel when Christ comes according to Rev. 10:7.
3. Sin and imperfection done away with when Christ comes (Rom. 8:21,22)
4. Believers will be perfect when Christ comes. Paul himself stated "Not that I had already obtained or was already perfect (Greek teleio-o another root word of teleion) but I follow after that I might obtain fully...I am following after the goal leading to the prize of the upward call of God in Christ Jesus." (Phil. 3:12-14, all verses are translated by author from Greek. Those not agreeing with them may send grammatically valid reasons to me.)

Ⓟ Paul did not believe he would become perfect when the completed Bible arrived but when Christ comes. He did not believe he had yet attained to this state of maturity. (compare this with I Cor. 13:11) "The prize" (Gr. brabeion) is identified by I Cor. 9:24 is the victor's crown or laurel given at the end of the race not an award for bringing your Bible to Sunday school. "The upward call" then is obviously the rapture. (See Bauer's lexicon, p.76 on anō, "upward")

✓ In I Cor. 13:11 Paul says that when he becomes completely mature and achieves a perfect state where gifts are not needed he will put

size II Tim 4:7-8 at his appearing crown of righteousness,

away spiritual gifts. In Phil 3:12-14 Paul said he would not ^{ATR-455} attain perfection or be made perfect till he attained the upward call when he was either raptured or went away to be with the Lord in death. Therefore gifts will not cease till the rapture of the church when they are no longer needed.

The issue is not whether gifts are incomplete or whether they are for a believer who has attained the goal of the upward call unreached by Paul in Phil.3, but whether we are living in a perfect age and whether we have attained the maturity, perfection or depth in God that Paul had not achieved. I am certain that neither myself nor Mr.Jackson have not attained this state of maturity though I do not speak for others.

✓ In order to establish his case our opponent must show that the telos ("end") is not fully developed, complete, entire. He must show that the completed Bible does away with the need for healing, casting out demons, etc. in a world where sickness and demons abound.

✓ Such a need of discerning spirits and casting them out in Jesus' name is highlighted in Acts 16. The little girl at Phillipi followed Paul and continually cried out, "These men are servants of the most high God which show to us the way of salvation." (Acts 16:17,18) If a minister without the gift of discernment met such a girl, he would think she was a very religious and very gifted naturally speaking. He would probably extract a fast confession and baptize her immediately. But Paul cast the demon out. Note that the girl did nothing unbiblical. They could not have used the Bible to diagnose her condition. They needed spiritual discernment.

✓ According to I Tim 4:1 demons will still be working in the last days. Therefore there is a crying need for discerning them (I Cor. 12:10) especially when they come around quoting Scripture and appearing to be biblicall

In order to establish his case our opponent must show that the telos ("end") is not fully developed, complete, entire. He must show that the completed Bible does away with the need for healing, casting out demons, etc., in a world where sickness and demons abound. He must show that a book about heaven is more perfect than heaven itself. He must find a neuter singular word referring to the completed Bible. He must show that his own maturity is superior to Paul's. This mammoth task suggests why Mr.Jackson has not written anything in reply.

I will now summarize some of the more common objections to miracles in the church besides I Cor.13:10:

① The purpose of miracles was to establish the church. Now that the church is established, they are no longer necessary. It is pointed out that the literal meaning for "edify" is "build." However as late as Jude (v.20) believers were still exhorted to build themselves up in the faith, by praying in the Spirit. In I Cor.14:14,15 Paul identifies "praying in the Spirit" as praying in unknown tongues! Jude is admitted by all to be a very late book. Thus gifts continued far beyond the commonly supposed period.

Jude was written near the end of the NT period. Yet they are still to build themselves up and pray in the Spirit. Why didn't Jude say, "Well pray in the spirit while you can, one more book and you've had it." Why is he silent about the imminent cessation of all gifts?

According to I Cor.1:8 the confirming and building of believers is to continue unto the end(telos) Actually the fact that the gifts are for edifying(I Cor.14:26) suggests they will continue to the end (telos, the perfect state). According to Bauer's lexicon the Greek word for "edify" means to benefit and strengthen. In I Cor.8:1 it says love edifies. Therefore when the church is built out goes love too. If the church still needs love, strengthening, benefits, then it still needs the gifts of the Spirit. I wonder why Jude didn't say, "Read your Bible over time boys. The gifts will soon be out."

2. A similar argument says miracles were for confirming the word. The word has been confirmed by NT miracles once for all. Now according to Thayer's lexicon the word for confirm in Mark 16:20, Heb.2:4 means to "prove the truth of something". These verses are said to prove miracles cease when the word was confirmed. (see Thayer, p.99 on bebaio-ō) Mr. Jackson himself prints a series of articles in which he offers proof and evidence from archeology that the Bible is true. In the Spring of 1969 Mr. Jackson helped sponsor the "California encounter" in which debater Bales attempted to offer proof from science that Gen.1 is true and reasonable.

If Jackson and company need to write articles and have debates to prove the Bible is true then God can work a few miracles now and then to do it. Apparently there are some things which Mr. Jackson and his friends can do which God cannot according to Jackson's rules.

I stated in the first article that though the testimony of Christ was confirmed in Corinth, miracles were still being done.(1:7)

3. I Cor.12:28. Apostles are not in the church (according to opponent only) therefore miracles aren't either. If the Scripture says there are apostles, then there are still apostles regardless of whether men will acknowledge their presence or not.

Saying that there could be only twelve apostles because the church is founded on twelve apostles is like saying that the Jewish church was founded on twelve patriarchs (fathers) and there can't be anymore Jewish fathers because of that. Just because a building is built on a foundation of cement blocks of a certain number doesn't mean that there cannot be cement blocks in the rest of the building.

Paul was apostle no.13. Barnabus and Paul are both called apostles on an equal basis in Acts 14:14. There is no limit on the number of apostles one can have in the church as mormons teach.

4. Practical experience is sometimes put over the Bible. We are often challenged to work miracles as Jesus was repeatedly asked. The Lord's reply to the pharisees will suffice for this point. When asked for a sign from heaven, he said, "A wicked and adulterous generation seeketh after a sign." (Matt.12:31; 16:4, etc.)

The Lord Himself could do only a few miracles in Nazareth (Matt. 13:58) because of their unbelief. He could probably have done none at all if there had been a company of church of Christ debaters there as he would have been too busy signing propositions to debate and getting out his affidavits from two doctors as proof that he healed. (Luke would not have been accepted as he was part of the group. They would have to be doctors with little red hats and propellers on their heads.)

- ✓ 5. Ephesians 4:5 "One baptism" is said to teach that there could be no baptism of the Holy Ghost. The one baptism referred to in Eph 4:5 is said to be water baptism. I agree. But the same word can have more than one meaning. In Eph. 4:4 there is one body, but we all have bodies too. There are heavenly bodies. Our cars have bodies, and there are busy bodies. (no names mentioned here) Because Paul said there is one body does that mean stars were for the days of the apostles? Jesus referred to baptism as martyrdom (Mark 10:38; Luke 12:50) (see Bauer p.132 under baptisma) Because Paul said there's one baptism, does that mean martyrdom was for the days of the apostles?

6. Ephesians 4:12,13 is said to say that when the faith became a unit (in the completed Bible) miracles ceased. It actually says, "(Apostles, gifts, etc will continue) till we are attain unto the unity of the faith." Everytime the Greek word for "unity" (henotes) is used in the New Testament and elsewhere in KOINE Greek it refers to unity of persons and not things. All of the ten examples cited in Bauer's lexicon bear this out.

Notice how Paul uses the word in Eph. 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace." Unity of persons not things. Thayer defines the word as "unanimity, agreement" (p.217). The unity is something we keep and we attain to not something the Bible attains to.

✓ The church has not yet reached the "agreement in the faith" (as Bauer's lexicon translates it on p.267) According to Eph. 4:12,13 miracles would continue (gifts) until agreement in the faith is reached. Therefore gifts have not ceased.

The so called Church of Christ is certainly farther from this than anyone. One of the teachers wrote about their own church that it was "pregnant with turmoil" and that "brethren had opened the flood gates to apostasy." (Though he did not mention Mr. Jackson's name.)

Thus they are not even in agreement on this proposition and with the "flood gates to apostasy open" they certainly cannot be the church of Eph. 4:12,13 who has reached the "measure of the stature of the fullness of Christ." Therefore miracles continue today!

7. Mark 16:18 speaks of handling snakes and of drinking deadly things. Some reason if this is not in the church now then perhaps miracles aren't either. Some have even challenged us to drink poison to prove the proposition. The reason why orthodox Pentecostals do not practice this is because the gifts are to be used according to the Biblical pattern.

For example there is an entire chapter on speaking in tongues

and many verses explaining the operation of the other gifts yet there are no instructions about handling snakes and drinking poison. There is only one Biblical example of a person taking up a serpent. That was apostle Paul in Acts 28:3,4. This was by accident. This sets the Biblical pattern on how to operate Mark 16:18. These two miracles apply only when the drinking and taking up is accidental.

This is established by the fact that the tense changes on the word drink to aorist. Aorist tense used in this way indicates the drinking might take place only once (Moulton-Turner grammar, p.114) and would not be continual like the other miracles. Moreover the clause is written in Greek as a third class condition of possible not definite fulfillment. (See A.T. Robertson's Historical grammar, pp.1007-1022). Certainly all of us would believe that missionaries and God's workers are usually protected against such accidents by some sort of providential care by God.

8. The baptism of the Holy Ghost is said to have been for the twelve apostles only. However Joel 2:28 quoted by Peter on the day of Pentecost says that it was for all flesh including sons and daughters. (Acts 2:16-18). The words "all flesh" always refer to great numbers of people not to forty or fifty. According to the great Hebrew scholar Laetsch the verb "pour" (eshbok in Heb.) is an "imperfect of progressive duration" and "suggests that the pouring would take place throughout the New Testament era." (see commentary on minor prophets in loco.)

Some have suggested that Joel 2:28 did not refer to the baptism of the Holy Ghost though it was clearly in answer to the question, "What meaneth this (the baptism of the Spirit)?" The reason given is that the word pour is used in the verse and pouring is not baptism. But it is if it reaches the baptismal measure. Liddel-Scott lexicon defines baptize as an engulfment, and a flooding. Both engulfments as well as flooding can be caused and are caused by pouring rains!

The baptism of the Holy Ghost was promised by John to all Jerusalem and Judea who accepted his baptism and were baptized. (Matt. 3:5-11) It was put into the church for all flesh. Therefore it is still for us until someone can give Bible for where it was removed. Where does it say singing would continue and would be for believers today? It is like the Holy Ghost baptism. It was put in and is still continuing because it was not taken out.

Mr. Jackson would like us to believe that miracles are vestigial organs with no purpose or function today. But Paul compared people with gifts to eyes, ears hands and feet of the church. The people cannot be separated from the functions (gifts) they have.

I Cor. 12:18 says, "God placed the members in the body as it pleased him." Verse 28 tells us what these members are... They are "miracles." and "gifts of healing". He proves he refers to these as parts of the body by saying "do all work miracles?" This corresponds to his question a few verses before, "Is the whole body the eye?, etc.

This is parallel with Paul's teaching in Romans 12:3-4 where he makes a list of gifts. He says in verse 4 that not all the members in the body have the same function (Gr. praxis). It then identifies a person's gift as the function or use of that particular member of the body of Christ. It says, "...not all the parts (of the body) have the

same function...thus we who are many are one body in Christ...having gifts differing..."(Romans 12:3,4) "not all the same function" is paralleled with "gifts differing" thus proving that gifts are the functions of the organs in the body.

Mr.Jackson offers us a weak, sickly diseased body of Christ where organ after organ has not functioned for almost 2000 years. If there were someone like that in the natural, he would be confined to an intensive care unit in a hospital. Or more likely he would be dead!

9. Finally some would try to evade the issue by demanding that we ourselves give scripture where miracles were intended to be permanent. I am very happy to be able to do this in my final half page. I cite first of all I Cor.13:10. Then I Cor 13:11(Phil.3:12-14); Eph.4:13; I Cor 13:12; I Cor.1:7-9; I Cor.14:25. All these verse have been discussed elsewhere. More would be cited had I more space. We still see through a glass darkly, not face to face; we have not apprehended or arrived at our goal or become more mature than Paul; we have not reached unity in faith; we have not attained the measure of the stature of the fulness of Christ. There are still countless men and women who like men in the day of the apostles need to see the word confirmed with signs following. Therefore miracles still continue!!!

In closing I respectfully submit these articles to Mr.Jackson and to our reading public as I trust, a positive contribution to Bible study. I trust that both he and they will read these things with a Berean attitude and search the Scriptures to see if these things are really so.

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APPENDIX

It has now been almost three months since Mr. Jackson issued the suggestion for a debate, and by now I have almost given up hope. But I am not leaving the door competely closed. If Mr. Jackson prints anything, he should be forewarned that it will be answered in this appendix. Those who purchase a copy of this book may obtain a copy free of charge by writing the Stockton bible college whose address appears on the title page. It will then be a simple matter of stapling it to the original copy.

Whatever Mr. Jackson writes will be stapled to the other copies and answered with at least a month after I obtain a copy. As I said before I do not propose to offer an explanation for Mr. Jackson's failure to enter this debate. I believe his prolonged silence of almost three months has said much more than I ever could.